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that the author is lacking in the historical point of view. Nevertheless, the treatment of many important problems of religious education and pastoral work is strong and suggestive.

MISCELLANEOUS

"Logos." *Internationale Zeitschrift für Philosophie der Kultur*. Unter Mitwirkung von Rudolf Eucken, Otto von Guericke, Edmund Husserl, Friedrich Meinecke, Heinrich Rickert, Georg Simmel, Ernst Troeltsch, Max Weber, Wilhelm Windelband, Heinrich Wölfflin, herausgegeben von Richard Kroner und Georg Mehlis.

The array of names on the title-page of this journal is a sufficient guaranty of the solid quality of its contents. The purpose of the editorial board is to take up the various elements of our modern culture in such a way as to redeem them from mere "historicism" and to interpret them in the light of metaphysical significance. Most of the articles are of interest to the philosopher rather than to the theologian. The discussion in Band III, Heft 2, by Nicolai Hartmann, of Marburg, entitled "Systematische Methode," is a keen inquiry into the nature of the a priori principles which either implicitly or explicitly determine the procedure of scientists and philosophers. He concludes that a transcendental method of analysis is essential in order to determine the significance and the limits of either descriptive or dialectic method. In the same number, Friedrich Steppuhn, of Moscow, gives an illuminating review of mysticism, under the title "Die Tragödie des mystischen Bewusstseins." Although the futility of attempting to find God by withdrawing from contact with the world has been repeatedly demonstrated in human history, yet the mystic is an eternal witness to the ineradicable belief on man's part of a super-historical reality. In Band IV, Heft 1, Professor Troeltsch, of Heidelberg, discusses "Logos und Mythos in Theologie und Religionsphilosophie." He attempts to vindicate the right of religion to change its forms of expression and its *Praxis* under the influence of changing historical conditions. But he holds that no religion can live on the basis of mere "historicism." There is a religious a priori which may be identified by the careful study of history, and which is the implicit norm by which all single historical incidents in the development must be judged. In the case of Christianity this norm is found in an attitude of protest against intellectualism and in the affirmation of the supreme place of personality over against "nature" or "world." If we once appreciate the eternal validity of this essential Christianity, we may recognize the relativity of all historical development without thereby jeopardizing religious faith.

As will be seen from the above articles, the purpose of the journal is to uphold a philosophy of transcendence in opposition to mere pragmatism. The vigor and timeliness of most of the contributions are welcome influences in the organization of a tenable philosophy of life for today.

OTTLEY, ROBERT R. *The Rule of Life and Love: An Exposition of the Ten Commandments*. London: Robert Scott, 1913. xviii+238 pages. 5s. net.

Few men can depict with sharpness the outlines of the teachings of the ten commandments. *The Rule of Life and Love* makes the attempt to specify their meaning in early times, and also to find in them the social significance that they present for our day. The hortatory introduction in chap. i is quite aside from the main aim of